



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

NOTES AND QUERIES.

INDIAN DOCTRINE OF SOULS.—(See the paper of Dr. Franz Boas, "Doctrine of Souls and of Disease among the Chinook Indians," vol. vi., 1893, p. 39.) Dr. Matthews tells us that some of the Hidatsa believe that each human being has four souls in one, while the Assiniboin think that each person has but one soul. A belief in several souls for each human being has been found among the Dakota tribes, and furnishes an explanation of the unwillingness (in the past) on the part of many Dakotas to have their pictures taken. Among the Dakotas one soul stays in the lock of hair that the female kindred of a deceased man preserve until the ceremony of the ghost lodge takes place (see "Teton Folk-Lore," in "Amer. Anthropologist," vol. ii. No. 2, April, 1889, pp. 145-148). A Kansa told the writer that when one of his tribe, named Hosasage, died in 1881, the father-in-law of the deceased, Wakanda by name, approached the corpse and removed the *ghost* (see "Kansa Mourning and War Customs," in "Amer. Naturalist," vol. xix. pp. 670 *et seq.*). The Kansa tribe do not believe in one "happy hunting ground" for all the dead. Their true belief as to the future life is explained thus: "When one of our tribe dies here, in the Indian Territory, his or her ghost returns to our former village at Council Grove, Kansas. The souls of those who died at Council Grove returned to the next preceding village on the Big Blue; and from that point on to the Missouri and down that stream is a series of ghost villages."

F. Owen Dorsey.

WEATHER AND MOON SUPERSTITIONS IN TENNESSEE.—I find the following notes in my diary, entered on the afternoon of the last "ground-hog day;" that is, on February 2, 1893.

"The morning was ominous because it seemed to betoken a clear, bright sky. But fortunately the sky soon became overcast, and was decidedly cloudy at the critical moment, that is, at high noon, the stated time for the ground-hog's appearance; so that he could not see his shadow. Had he seen it, he would have retired precipitately to the winter quarters whence he came, curl himself up therein and resume his intermittent torpor, to await in happy unconsciousness the end of the six weeks' extension of the reign of the ice-king. In such case, the die being cast, we should have had to look forward despondingly to a dreary interval of retarded buds and prolonged discomfort.

"But these blessed noontide clouds have saved us this cruel disappointment of our cherished hopes. The ground-hog was not dismayed by the appearance of his shadow, and so will not retreat to his hermitage, but at once emerge into active life from his two or three months' sleep. In consequence, the back of winter is broken."

The ground-hog superstition is widely prevalent in this country, both north and south, among all classes of our population, of foreign birth and native, cultured and illiterate, many believing it as firmly as their own existence. A few days after making the entry above quoted, I asked how the

ground-hog knows, after his long slumber, when the second day of February arrives ; or, if he is astir, how he knows when the hour of noon comes. The answer was, that the fact of his appearance on this day is well established. Certainly this is the case in the opinion of the adherents of the theory ; and that too with such accuracy that there is never any need of the cautious modification of the almanac, "The day before or the day after."

Nor is the well known fact that if the sun shines, with the thermometer say at sixty degrees, on the 2d of February, at noon, then the six weeks following will inevitably exhibit a succession of broken skies, pinching winds, and disjointed weather, to be referred to the ordinary connection of cause and effect.

We are to consider this belief in the infallibility of the ground-hog, not as isolated, but as a part of what might be termed an extended system of superstitious notions, the variety and prevalence of which exceed all estimation. What a vast array there is of credulous moon-observers, who scrupulously conform to the phases of the moon, as essential to all their affairs of business. They will not have a roof placed on a building, nor their pork salted down, nor corn, beans, fruit-trees, or anything which bears its produce above ground, planted in "the dark of the moon," nor have a fence put up, or potatoes planted, or anything which yields edibles beneath the soil, in the "light of the moon." It would be labor lost in all such cases ; for the roof would curl and crack open ; the fence would sink into the ground ; the pork would rise out of the brine, even if weighted down ; the vines would refuse to climb the supports or yield fruit, but would heedlessly run straggling about among the weeds ; the esculent roots would disdain to bulb, and become spindly and worthless ; in short, disaster would ensue in all directions, by "taking the moon crosswise," through negligence or wilfulness.

The same principle — I suppose it is a principle — extends, as some think, to wheat and other cereals, so that the sowing of these is imperatively dominated in the same way as the planting of vegetables or the culture of vines ; and even during the cutting of the ripened grain, or the mowing of hay, the moon must be propitious, or the final result will in some way be adverse to the wishes of the proprietor.

It is also a very particular matter to look at the new moon when it appears in the west. It must not then be seen, for the first time, through the branches of a tree, nor over the left shoulder. Otherwise, an observer may well apprehend that he will be "moonstruck" in some fashion to his disadvantage.

As to weather omens, any forms there are currently approved and practically applied. Nor are these confined to the uncultured classes.

If it rains on Easter Sunday, it must of necessity rain for seven weeks, or, as some say, for a period of seven Sundays, the exact order, apparently, not being fully settled.

If rain falls on Monday, this must be followed by rains occurring on two other days of the same week.

The first three days of December have a quality whereby they furnish the

types of the prevailing weather for December, January, and February. And the first twelve days of January control the year in like manner.

If it has been rainy for some days, and then clears off in the night, this change, however promising, is wholly unreliable. The weather is not to be considered as settled until the clearing up process is repeated in open day, after which only the condition can be permanent.

Among the great mass of household superstitions may be mentioned a few by way of illustration. If a dish-cloth is dropped on the floor, a visitor may confidently be expected on that day. If a cock crows in the open door, the same result will follow. If any one at table by mistake take an article of food while he has a supply of the same article on his plate, a visitor is at hand who will come hungry.

Dr. Johnson analyzed his dreams in order to discover the undercurrent or bent of his waking thoughts ; so we may analyze, in some degree, even the most absurd or grotesque superstitions, to find on what they are based or from what they arise. If we do this, we shall find that the basis and texture of superstition consist in the following ideas and convictions : that man's destiny is influenced, and in part determined, by hidden powers above and around him ; that he is not, therefore, in his own absolute care and keeping ; that the controlling forces, whatever they are, under which he lives, can foreshadow the future and reveal objects and events to come ; that they thus far transcend the limits of human intelligence, which can hardly see anything in advance, and " knoweth not what a day may bring forth."

F. C. Wells.

CHATTANOOGA, TENN.

BURIAL OF THE WREN. — (See No. xxii., 1893, p. 231.) In reference to the old English custom of the Burial of the Wren, and the discussion relating to this ceremony, in which we have been greatly interested, it may be said, on the authority of Dr. J. Walter Fewkes, that a corresponding rite still exists in Tusayan pueblos, namely, the Burial of the Eagle, a description of which might elucidate the English custom, and of which he hopes hereafter to obtain an account.

A NEGRO BALLAD. — The following rhyme was obtained from an old colored woman in Albemarle County, Va. : —

1. Olde woman, she do me so, —
How wow wow !
Old woman, she do me so, —
How wow wow !
Hooray blow ! how wow wow,
Hooray blow ! how wow wow !
2. She saddle me, bridle me, —
3. She boot me and spur me, —
4. She ride me a fox-hunting, —
5. She ride down hillside, —
6. Old b'ar he clamp me, —